Chapter III. Population. Musalmáns.

They earn enough to maintain themselves, but their savings are swallowed in heavy marriage expenses. They are a poor people.

[1]According to the 1881 census, Belgaum **Musalma'ns** numbered 66,200 or 7·66 per cent of the whole population. The Musalmán section of the Belgaum population includes thirty-eight classes, of whom ten intermarry and are separate in little more than in name, and twenty-eight form distinct communities marrying only among themselves. The classes who intermarry belong to two groups, four general divisions, Syeds, Shaikhs, Moghals, and Pathans, and six local divisions, of whom two Attárs or perfumers and Manyárs or dealers in hardware are traders, three Kaláigars or tinsmiths Kharadis or wood-turners and Nálbands or farriers are craftsmen, and one Baidaras are servants.

Of the twenty-seven separate communities who marry among themselves, six are of outside and twenty-one are of local origin. The six of outside origin are Bohorás and Mehmans from Gujarát and Cutch; Labbeys from the Malabár Coast; and Mukeris, Gáokasábs, and Kákars from Maisur, the first four classes being traders, the fifth craftsmen, and the last servants and labourers. Of the twenty-one classes of local origin one is a special community of Gair-Mahadis; two are traders Baghbáns or fruiterers and Támbolis or betel-leaf sellers; two are dealers in animals, Kanjars or poultry and egg sellers and Pendháris or pony-hirers; eight are craftsmen, Bojgars or millet beer brewers, Gaundis or bricklayers, Jhárakars or dust-sifters, Ládkasábs also known as Sultánis or mutton-butchers, Momins or weavers, Patvágars or silk tassel twisters, Pinjáras or cotton carders, and Sikalgars or armourers; four are servants, Bhatyáras or cooks, Dhobis or washermen, Halálkhors or scavengers, and Pakhális or watermen; and four are musicians performers or players, Darveshis or tiger-showmen, Gárodis or jugglers, Kasbans or dancing-girls, and Taschis or kettle-drummers. Of the four general divisions, Syeds, Shaikhs, Moghals, and Patháns, the Moghals are a very small body. The other three divisions include large numbers and are found in all parts of the district. They are probably the descendants of local Hindus who on embracing Islám took the title Shaikh or Pathán in honour of the religious or the military leader under whom they were converted. At the same time almost all claim, and probably most of them claim with right, to have some strain of foreign or of Upper Indian blood. The earliest foreign element was the traders, especially the horse-dealers, the religious leaders, and above all the mercenaries and military adventurers who, before the beginning of Musalmán power about the close of the thirteenth century, found their way to the courts of the early Hindu kings of the Deccan and the Karnátak. The first large arrival of foreign Musalmáns was probably the Turki and North Indian troops who accompanied the armies of Alla-ud-din Khilji in their conquests in the Deccan during the first twenty years of the fourteenth century. A second Central Asian and North Indian element, no doubt resulted from the conquests of Mubárik Khilji in 1318 and of Muhammad Tughlik in

[1] From materials supplied by Mr. Syed Dáud, clerk, Registration Department.

1328. In 1347 the establishment of the independent Bahmani dynasty severed the connection between the Deccan and the north. The result was to introduce through the Konkan and Kánara ports a strain of Persian, Arab, and East African blood. The number of these foreigners who reached the Karnátak was small, until in the latter part of the sixteenth century the Karnátak was conquered by Bijápur. Except a few who can trace their descent from some early religious leaders the memory of these early Musalmán settlers has disappeared. Almost all the classes who admit their descent from local Hindus trace their conversion to one of three great spreaders of Islám, the Emperor Aurangzeb who ruled the South Deccan from 1687 to 1707, Haidar Ali who ruled Maisur from 1763 to 1782, and Haidar's son Tipu who ruled Maisur from 1782 to 1800.[1]

Except the Memans who speak Cutchi and the Bohorás who speak Gujaráti at home, almost all Musalmáns, both villagers and townspeople, speak Hindustáni with a mixture of Maráthi and Kánarese words.

Food.

The village Musalmáns as a rule are tall, sturdy, and dark, but the large eyes, fair skin, and high features of many of the townspeople point to a strain of northern or of western blood. Musalmáns of all classes take at least two meals a day. They breakfast about ten in the morning on wheat or millet-bread and pulse and vegetables, and if rich on mutton; they sup about eight in the evening on millet and pulse, and in some of the richer families on wheat and rice and mutton or vegetables. Some of the richer classes, and almost all husbandmen, have three meals, the richer breakfasting on tea, wheat-bread, milk, and eggs; and the husbandmen taking a cold breakfast about seven, a midday meal in the fields, and a supper on reaching home in the evening. The field-working Musalmáns are very fond of chillies and onions which in many cases take the place of a relish or curry. In a husbandman's family of four persons four to six pounds of chillies are used every month. The rich give costly public dinners at which the chief dishes are *biryani* and *jarda*. *Biryani* is a dish of mutton, clarified butter, rice, cardamoms, cloves, black pepper, cinnamon, and fresh ginger or saffron; *jarda* is a sweet dish of rice, clarified butter, sugar, almonds, saffron, and other spices. A dinner at which both of these dishes are given costs about £3 10*s*. (Rs. 35) for a hundred guests. Among the middling classes and the poor the chief dish at public dinner is a *puláo* of boiled rice and clarified butter eaten with *dálcha* or pulse and mutton curry; a *puláo* dinner costs £1 10*s*. to £2 10*s*. (Rs. 15-25) for every hundred guests. Many rich families eat mutton daily, and most have mutton either once a week, or at

[1] Of twenty classes who admit a Hindu origin, fourteen, Attars or perfumers, Bhágváns or gardeners, Bhatyáras or cooks, Bojgars or brewers, Gaundis or masons, Jhárakaris or dust-washers, Kaláigars or tinsmiths, Kharadis or wood-turners, Manyárs or hardware dealers, Nálbands or farriers, Patvágars or tassel-makers, Pinjárás or cotton teasers, Sikligars or armourers, and Támbolis or betel-sellers trace their conversion to Aurangzeb (1687-1707); three, Baidaras or Bedars, Dhobis or washermen, and Halálkhors or scavengers, trace their conversion to Haidar Ali (1763-1782); and three, Kanjars or poulterers, Sultánis or butchers, and Pakhális or watermen to Tipu (1782-1800).

Chapter III. Population. Musalmáns. Food.

special dinners, or on the Ramzán and Bakar Id or Bull festival. Except Bohorás, Mehmans, and members of the four main divisions, almost all Belgaum Musalmáns prefer mutton to beef, and many of the local communities, especially the mutton-butchers and the fruiterers, will on no account touch beef. Buffalo beef is considered unwholesome and is avoided by all. Fowls and eggs are generally used by the rich and by the poor when they entertain friends and relations, and when they sacrifice to any Hindu god or Musalmán saint. Fish, both dry and fresh, is eaten by all without objection. The staple food of all classes is grain and pulse. Among the rich and well-to-do, perhaps about twenty per cent of the whole, the grains in ordinary use are wheat, Indian millet, rice, and pulse; the remaining eighty per cent use Indian millet, millet, and pulse. The monthly cost of food in a rich Musalmán family of five varies from £3 to £6 (Rs. 30-60); in a middle-class family from £1 10*s.* to £2 (Rs. 15-20); and in a poor family from 10*s.* to £1 (Rs. 5-10). Water is the only beverage drunk by all classes of Musalmáns. Milk is taken with tea or coffee by the rich or with bread in the morning. In spite of the religious rules against its use, country liquor is largely drunk, and in some villages even sold by Musalmáns. On account of their cost imported wines and spirits are little used. Of intoxicating drugs, *bháng* or *gánja* that is hemp leaves, *charas* also made from hemp leaves, and *madat* small balls made of bábul leaf ashes soaked in opium water, are largely used by servants and beggars. Of other stimulants and narcotics tobacco is smoked by almost all either in the form of cigarettes rolled in [illegible]tain leaves, or in pipes, and in the form of snuff by some old [illegible]n of the trading classes. Opium is occasionally used by servants [illegible] beggars.

Dress.

Except the men of the four leading divisions of Musalmáns who wear the Musalmán turban, coat, shirt, waistcoat, and trousers, the men of almost all classes dress in the Hindu style. The men wear indoors a headscarf or a skull cap, a shirt or a waistcoat, and a waistcloth. Out of doors, if rich on all occasions, and if middle-class or poor on festive occasions or holidays, they put on a Hindu-shaped turban either twisted or loosely wound, a coat, and a pair of shoes. The whole of the every-day dress is made of cotton, but for festive or ceremonial occasions almost all have a silk turban, a silk-bordered waistcloth, and a silk handkerchief. They generally have their turbans dyed on the Ramzán or Bakar Id festivals. Except the Pirzádas or religious teachers and the Syeds, who prefer green or white, the usual colour of the turban is red, yellow, or orange. A rich man's wardrobe is worth £10 to £20 (Rs. 100-200) and his yearly clothes charges vary from £2 to £3 (Rs. 20-30); a middle-class man's wardrobe is worth £3 to £5 (Rs. 30-50) with a yearly cost of £1 to £2 (Rs. 10-20), and a poor man's wardrobe is worth £1 to £2 (Rs. 10-20) with a yearly cost of 10*s.* to 15*s.* (Rs. 5-7½).

Women of almost all classes wear the Hindu robe or *sádi* generally eight yards long by a yard and a quarter broad, and a bodice or *choli* covering the back and fastened in a knot under the bosom with short tight-fitting sleeves covering the upper arm only. When

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Dress.

the women of the four main divisions go out of doors they cover themselves with a white sheet, and the Bohora women shroud themselves in a large black chintz or silk cloak which falls from the crown of the head to the feet leaving a gauze opening for the eyes. Other Musalmán women, as a rule, appear in public in the dress which they wear indoors. Except on festive or ceremonial occasions almost all women dress in cotton. The festive or ceremonial dress consists of one or two sets of silk or embroidered robes called *pitámbars* and bodices. These rich garments are given by the husband at marriage and generally last during the whole of the woman's life. A rich woman's ceremonial dress is worth £10 to £20 (Rs. 100-200), and a middle class or poor woman's £3 to £8 (Rs. 30-80). The yearly cost of dress varies for a rich woman from £2 to £3 (Rs. 20-30), and for a middle class or poor woman from £1 to £2 (Rs. 10-20). Except courtezans who always wear shoes and women of the better class families who wear embroidered broadcloth slippers for a year or two after marriage, Musalmán women never wear shoes.

Ornaments.

The men of some of the lower classes, butchers, water-carriers, and sweepers, when they can afford it, are fond of wearing a large gold ring in the right ear, and a silver chain called *toda* 1¼ to 2½ lbs. (50 to 100 *tolás*) in weight on the right ankle. The men of the other classes seldom wear any ornament except finger rings. All who can afford it are fond of ornamenting their boys with a large thick gold or silver neck-ring called *hansli*, a pair of silver or gold wristlets called *kadás*, and a pair of silver ankle chains or *todás*. Almost all Musalmán women begin married life with a good store of ornaments. Their parents must give them at least one nosering, a set of eight to ten gold or silver earrings, and silver finger rings; and their husbands must invest in ornaments for the bride as much as the amount of the dowry which is generally £12 14*s.* (Rs. 127). Among the poorer classes a woman seldom keeps her full stock of wedding jewels. Most of them disappear by degrees in meeting special expenses and in tiding the family over times of dear food or scanty employment.

Houses.

Townsmen of the four main divisions are fond of luxury and good living. Their houses are generally one-storied with tiled roofs. Many of them have a front or back yard enclosed by a stone wall five to seven feet high. A few of the better class of houses have walls of cut-stone and cement, and a framework of good timber. But the walls of most are of rough stone and clay smeared with a wash of cowdung; the timber framework is scanty and cheap. Few houses have much furniture. Almost none have tables or chairs or other articles of European pattern. They have a few mats and carpets, a few low stools, a cot or two, some quilts or blankets, and cooking and drinking vessels. Some of the rich and well-to-do have Persian or English carpets and China mats in the sitting or public room called *baithak* or *dálan*, and large cushions or bolsters laid against the walls to lean on. The houses of the rich and well-to-do generally contain five or six rooms, built round a square or central yard which occasionally has a well of drinking water. Of the five rooms the front room is set apart as a public room, and

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the last as a cook-room; the rest are kept either as sleeping rooms or as store rooms. A rich man's house built of cut-stone and cement with a good timber frame costs £50 to £300 (Rs. 500-3000) to build and 10*s.* to 16*s.* (Rs. 5-8) a month to hire; a lower, middle, or poor man's house costs £10 to £30 (Rs. 100-300) to build and 1*s.* to 4*s.* (8 *annas*-Rs. 2) a month to hire. Village houses are built in much the same style as the poorer class of town houses. They have generally three or four rooms. The front room, which is always the biggest, is set apart as a cattle-shed; the middle room or rooms are used for sleeping and for storing grain; and the back room for cooking. The houses have little furniture, a cot or two with blankets, and a few brass and clay vessels.

Some landholders or *jágirdárs* and rich traders keep one or two house servants and grooms, and pay them 8*s.* to 16*s.* (Rs. 4-8) a month. With this exception the only servants which Musalmáns employ are barbers, washermen, and water-carriers. These men work for several families. Each family pays the washerman £1 to £2 (Rs. 10-20) a year, the water-carrier 10*s.* to £1 (Rs. 5-10), and the barber 8*s.* to 12*s.* (Rs. 4-6).

Calling.

Village Musalmáns are almost all land or estate holders. Town Musalmáns follow all callings, trading in piecegoods and grain, and taking timber contracts, and supplying provisions to the Commissariat Department. Two callings forbidden to the faithful are commonly followed by well-to-do townsmen, moneylending and liquor-selling. Even the descendants of some of the highest religious families freely and openly exercise these callings. The bulk of the men of the four main divisions are servants and messengers.

Character.

Except trading Bohorás and Mehmans, and some classes of craftsmen, the bulk of the townsmen, though clean and orderly, are somewhat idle and fond of drink and good living; the villagers, especially the husbandmen, are hardworking and thrifty, but untidy and occasionally somewhat turbulent.

Condition.

Except traders and a few craftsmen, husbandmen, and servants who are well-to-do, most town Musalmáns are badly off. Some live comfortably on their earnings though forced to borrow to meet special expenses, while others are pinched living from hand to mouth. All but the very richest suffered severely in the 1876-77 famine not only from the very high prices of grain but because of the failure of the demand for their labour or for the articles which they produce. Many were forced to part with the bulk of their property, and others incurred debts which they have not been able to pay.

Customs

The only specially Musalmán ceremony which all classes practise is circumcising their sons. Of other specially Musalmán rites the main body of Belgaum Musalmáns observe the sacrifice or *akika* ceremony either on the seventh, twelfth, or fourteenth day after the birth of a child, and the initiation or *bismilla* that is in God's Name when the child is four years four months and four days old. The mass of craftsmen, husbandmen, and labourers avoid the sacrifice and the initiation ceremonies partly from ignorance partly from poverty. Women of all classes are careful to keep *chhati* or

the sixth day after the birth of a child, and to observe the shaving or *mundan* of the child's head on the fortieth day after its birth or when it is a year or two old. On the shaving ceremony they spend large sums on dinners. A few craftsmen and labourers in a woman's first pregnancy hold a *satvása* ceremony in the seventh month, spending a little on dinners to friends and relations. All classes rub the bride and bridegroom with turmeric and henna; and the first four Fridays after a marriage, called *jumagis*, are kept as festive days and a little is spent on dinners to friends and relations. The new-moon day of the first Muharram after marriage is unlucky for a married couple. They are separated for a month, the bride going to her father's house where the husband is not allowed to see her for some days. On the third day after a death a *ziarat* or third day mourning is held. About seven in the morning the mourners with some friends and relations go to the mosque and all read the Kurán. When the reading is over two trays are handed round, one with parched rice mixed with fruit, the other with flowers and a cup of scent. The parched rice and fruit are taken by those present. Of the flowers each picks one, dips it into the scent cup, and puts it back on the tray. The flowers are afterwards taken to the grave. On the tenth day a grand dinner is given at a cost of £3 to £8 (Rs. 30-80), and after every tenth day for six months the Kurán is read and prayers are offered to God beseeching him to show pity to the soul of the dead, and alms are given.

Religion.

Except members of the four main divisions and some servants and traders, who teach their children to read the Kurán, few Musalmáns teach their children any religious books. Almost all are careful to have their boys circumcised and to get their marriages and funerals performed by the *kázi*, that is the judge or marriage registrar, or his deputy. Though few attend the mosque service daily, almost all are careful to be present at the special services on the Ramzán and Bakar Id festivals. They are also careful to give alms and to pay the *kázi* his dues. Their religious officers are the *kázi* or judge, the *mulla* or priest, and the *mujávar* or beadle. The *kázi*, who under Musalmán rule was both a criminal and civil judge, has now no function except to register marriages. The office of *kázi* is in most cases hereditary, the family holding some estate granted by the Moghals. As marriage registrar the *kázi* is paid 5*s*. (Rs. 2½) for registering a marriage, and 2*s*. 6*d*. (Rs. 1¼) for registering a remarriage. He is much respected and his services are considered of high value. Next in importance to the *kázi* comes the *mulla* or priest who is commonly *náib* or deputy *kázi*. He is generally a man chosen from some poor family because of his knowledge of the Kurán and of Urdu, and is deputed by the district *kázi* to register marriages in a certain village. Each village has one *mulla* or priest who receives one-fourth part of the *kázi's* fee, that is 6*d*. to 2*s*. 3*d*. (4-10 *as*.) for a marriage and 3*d*. to 7½*d*. (2-5 *as*.) for a remarriage. Besides these fees, the priest makes small sums by cutting the throats of goats, sheep, and fowls with the proper Musalmán purifying ceremonies.[1] He cuts the throats of animals not only for

[1] This ceremony is called *halál karna* or making lawful.

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Musalmáns but for Hindu landholders as well, as they never eat the flesh of an animal which has not been killed by a *mulla*. In some villages, in reward for this service, the hereditary *mulla* holds land granted by the villagers for his services. This he generally himself tills. The ministrants or *mujávars* are chiefly employed as the guardians of the shrines of Musalmán saints. The office, as a rule, is not hereditary and holders occasionally give up the post if they find better employment. They live either by begging or on the offerings made to the shrine of which they have charge. They pray to the saint on behalf of all who offer cocoanuts, sweetmeats, or flowers, or who sacrifice sheep or fowls at the saint's shrine. Besides the offerings which he receives for the saint the *mujávar* is presented with 1*d.* to 1½*d.* (¾-1 *anna*) as *chiraghi* or lamp-money which he keeps for himself. Ministrants, whose shrines do not yield enough to support them, go from village to village begging in the name of their saint, and sometimes journey to Poona or to Bombay staying several months and returning for the yearly *urus* or fair. The spiritual guides or *pirzádás*, that is saint-sons, are held in high respect. The chief saintly families in Belgaum are the Bashebans who are descended from Pir Syed Umar Idrus and Pir Syed Muhammed bin Syed Ali Khatál. The representatives of these holy men live chiefly on the rents of their estates and by moneylending. They have no specially religious character, and do not attempt to gain converts to Islám.

Community.

Most Musalmáns belong to the sect of Sunnis that is they accept the succession of the four Imáms, Abubakar-Sidik, Umar, Usman, and Ali. They form a body bound together by strong religious ties. They worship in the same mosque, keep the same holidays, perform the same religious and social ceremonies, and respect and employ the same *kázis*. Musalmáns who are not members of the main community of Sunnis either belong to the minor Musalmán sects or to the bodies of local converts who have either never given up or who have again taken to Hindu practices. The minor Musalmán sects are represented in Belgaum by the Bohorás, people of Gujarát origin who belong to the Ismaili branch of Shiás. They are known as Daudi Bohorás from the name of the pontiff or Mula Sáheb whose claims in a disputed succession they supported.[1] Another sect of some consequence, the Ghair Máhdis or anti-Máhdis, hold that the Máhdi or looked for Imám or leader has come.

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1 Shiás that is holy, generally called *rálfjis* or heretics, are the second of the main Musalmán sects. They reject three of the four Sunni Imáms, Abubakar-Sidik, Umar, and Usmán, and in their stead honour twelve Imáms of whom the first is Ali the son-in-law of the Prophet. Shiás are divided into two classes, Mustálians and Ismailians. The division arose on the death of the sixth Imám, Jáfer Sadik who died in 1300 (H. 698). This pontiff had quarrelled with his eldest son and passed him over in favour of his younger son Ismáili. Those who supported the elder brother are known as Mustálians and those who supported the younger brother as Ismáilians. The chief representatives of the Mustálians are the Khojás the followers of H. H. Agáh Ali Sháh Khán, and the chief representatives of the Ismáilians are the Dáudi Bohorás. The chief points of difference between Sunnis and Shiás are that the Sunnis hold that Abubakar, Omar, and Usman were the lawful successors of the prophet; and the Shiás believe that Ali was the lawful heir to the Khaliphát and was kept out of his rights by the three others. The Shiás leave out certain passages from the Kurán which they say were written by Usman; and add a chapter in praise of Ali under the belief that it was kept back by Usman.—

MUSALMÁNS. Community.

Among the separate communities the mutton-butchers or Kasáis, the betel-sellers or Támbolis, and the fruiterers or Bágbans, have such strong Hindu leanings that they do not associate with other Musalmáns. They almost never come to mosque, eschew beef, keep Hindu holidays, and openly worship and offer vows to Hindu gods. Almost all of these special communities who marry among themselves only, have a union or committee called *jamát* which settles their disputes at meetings of the men of the community each under a head called *patel* or *chaudhari*. The headman is chosen from among the oldest and richest members of the community. If the majority of the men of the class agree the headman has power to fine any one who breaks the caste rules. Almost all of these distinct communities obey the *kázi*, and sometimes refer social disputes to him for disposal.

Prospects.

The want of education, thrift, and forethought greatly interferes with the prospects of the Musalmáns. Except the pushing well-to-do trading Memans and Bohorás, who teach their boys Maráthi and Urdu, not more than thirty per cent of the Musalmáns send their boys to school. Few learn English or enter Government service as clerks.

Movements.

Few Musalmáns leave the district in search of employment or for other causes. On the contrary a considerable number of Musalmáns, especially military pensioners, are drawn to settle at Belgaum by the cheapness of provisions, the pleasantness of the climate, and because of the openings for employment which the presence of so large a body of troops causes. The ten classes that form the main body of Musalmáns, who intermarry and are separate in little more than in name, include, besides the four general divisions of Syeds Shaikhs Moghals and Patháns, six small communities of whom two are shopkeepers, Attárs or perfume-sellers and Manyárs or bangle-sellers; three are craftsmen, Kaláigars or tinsmiths Kharádis or wood-turners and Nálbands or farriers; and one, the Bedras, are servants.

Syeds or Pirzádás.

Syeds or **Pirza'da's**, also known as **Mashaiks**, number about a thousand, and claim descent chiefly from two Belgaum saints, Syed Muhammad bin Syed Ali Katáli known as Katálwali or Saint Katál, and Syed Umar Idrus Basheban. Both of these men came from Arabia as missionaries during the rule of the Adilsháhi kings of Bijápur (1489-1686). They hold estates which were granted to them by the Bijápur kings and the Moghal emperors. Though mixture of blood has greatly changed their appearance, these Syeds trace their origin to Ali and Fatima the son-in-law and daughter of the Prophet. The men take the word Syed that is holy, or Mir that is head, before, and Sháh that is king, after their names; and the women add Bibi to theirs. Their home speech is Hindustáni. The men are tall or of middle height, well-built, strong, and fair. They shave the head, wear the beard full, and dress in a white or green turban or a headscarf, a long coat, a shirt, a waistcoat, and loose trousers. The women, who are either tall or middle-sized and refined, with arched eyebrows, long straight nose, full limbs, and fair skin, wear the Hindu robe and bodice. They do not appear

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Syeds or Pirzádás.

in public, and perform no work except minding the house. Both men and women are neat and tidy in their habits. The rich are landlords or *jágirdárs*, traders, and commissariat contractors; the poor are soldiers, constables, messengers, and servants. Though hardworking, they are apt to fall into a luxurious and intemperate way of living. Most of them are well-to-do and not scrimped for food. As a rule they marry among themselves but they occasionally give their daughters to Shaikhs of high family. Their customs do not differ from those of other Musalmáns. They follow the regular *kázi* and employ him in their marriage and funeral ceremonies. In religion they are Sunnis of the Hanafi school. Most of them are religious, but the bulk of the young men are careless about saying their prayers. They take much interest in teaching their children Arabic, Persian, and Maráthi, and of late some have begun to send their boys to English schools.

Shaikhs.

Shaikhs, that is ELDERS, are found in large numbers throughout the district. They are of two main branches, the Sidikis who trace their descent to Abábakr Sidik the father-in-law, and the Farukis who trace their descent to Umeral-Faruk the son-in-law of the Prophet Muhammad. Besides those who may have some strain of foreign blood many local converts have received the title of Shaikh from the masters who induced them to embrace Islám. Their appearance and dress do not differ from those of the Syeds and like them their home speech is Hindustáni. The men take the word Shaikh or elder before, and the women the word Bibi or lady after their names. Their women, like Syed women, do not appear in public or do any work except managing the house. Both men and women are neat and clean. They are hardworking, thrifty, and hospitable. The rich are traders and landlords or *jágirdárs*, and the poor are soldiers, constables, servants, and messengers. A few are rich and well-to-do, but most are poor and in debt. They marry either among themselves or with any of the ordinary classes of Musalmáns, from whom they do not differ in manners or customs. They obey the *kázi* and have no special headman. In religion they are Sunnis of the Hanafi school. As a class they are religious, most of them, except the young, being careful to say their prayers. They teach their children Urdu and Maráthi, and of late some have begun to send their boys to English schools.

Moghals.

Moghals, the representatives of the Moghal invaders of the Deccan in the seventeenth and eighteenth centuries, are found in small numbers. The men add Mirza to their names and the women Bibi; they speak Hindustáni and do not differ in appearance or dress from Syeds or Shaikhs. Both the men and women are neat and clean and the women neither appear in public nor add to the family income. They are hardworking, but many of them are fond of drink and few are well-to-do or able to save. They are either constables, messengers, servants, or husbandmen. Except with Syeds, who do not as a rule give their daughters to Moghals, they marry with all the main classes of Musalmáns. They are Sunnis of the Hanafi school, but few are religious or careful to say their prayers. They obey the *kázi* and their manners and customs do not

differ from those of other regular Musalmáns. They teach their children Urdu and Maráthi. None have learnt English or risen to high position.

MUSALMÁNS. *Patháns.*

Patha'ns, or WARRIORS, said to come from *páithna* to penetrate, are found in large numbers throughout the district. They represent the Afghans who came to the Deccan in the service of the Bijápur kings and Moghal emperors. Some of them are local converts who took the title of Pathán because they joined Islám under the patronage of some Afghan general or missionary. They speak Hindustáni among themselves and Maráthi with others. They are tall or of middle height, well-made, strong, and dark or olive skinned. The men shave the head, wear the beard full, and dress in a Marátha turban, a short shirt, a tight-fitting jacket, and a pair of tight trousers or a waistcloth. The women, who are either tall or of middle size, with regular features and wheat-coloured skins, wear the Hindu robe and bodice. They neither appear in public nor add to the family income. Both men and women are neat and tidy in their habits. They are soldiers, constables, messengers, servants, and husbandmen. Though hardworking, many of them are fond of smoking hemp and drinking fermented millet beer or *boja,* and palm-spirit. As a class they are badly off, many of them being in debt. They marry among themselves or with any of the main Musalmán divisions. Except the villagers who abstain from the use of beef and offer vows to Hindu gods, their manners do not differ much from those of the ordinary Musalmáns. They are Sunnis of the Hanafi school, but few of them are religious or careful to say their prayers. They teach their boys Urdu and Maráthi, and of late some have begun to send their children to Government schools to learn English. None have risen to any high position.

Attárs.

Atta'rs or PERFUMERS, local converts from the Hindu class of the same name, are found in small numbers in some of the larger towns. According to their own account, they were converted to Islám by the Emperor Aurangzeb (1687-1707). Their home tongue is Hindustáni, but with Hindus they speak Maráthi and Kánarese fluently. The men who are middle-sized, well-made, and dark or olive skinned, shave the head, wear the beard full, and dress in a Marátha turban or headscarf, a tight-fitting jacket, and tight trousers or a waistcloth. Their women, who are of middle size, delicate, with good features and of a wheat colour, dress in the Hindu robe and bodice, appear in public, but except when they grow elderly do not help the men in selling perfumes. Both men and women are neat and clean in their habits. They are *attárs* or perfume-sellers and find a fairly constant demand for their wares. They sell several sorts of perfumes and tooth-powders, chiefly extracts of rose, jessamine, and other flowers, at prices varying from 2*s.* to £1 (Rs. 1-10) the *tola* of ⅝ths of an ounce; frankincense or *agarbatti* at one to two shillings (8 *as.*-Re. 1) the pound; aloewood or *argaja* at one to two shillings the *tola*; dentrifice or *missi* at 1*s.* (8 *ans.*) the pound; red-powder or *kunku* at one shilling (8 *as.*) the pound; red thread or *náda* for women's hair-nets at 1*s.* (8 *as.*) the pound; and the thread garlands or *sahellis* which are worn during the Muharram festival at 1½*d.* to

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Attárs.

3*d.* (1-2 *as.*) the pair. Of these articles, the tooth-powder or *missi*, and the red-powder or *kunku*, are the only articles sold in any large quantity. The flower extracts or *attar*, the frankincense or *agarbatti*, and the other perfumes are sold only occasionally to the rich. The thread garlands are sold only during the latter five of the ten days of the Muharram festival, and are bought by both Hindus and Musalmáns. Their yearly income does not exceed £50 (Rs. 500). Most have shops; but some of the poor hawk their wares from street to street or from village to village. They are hardworking, thrifty, and sober, and some of them are fairly well-to-do and able to save. They do not form a separate community nor have they any special organization. They marry either among themselves or with any of the regular classes of Musalmáns, and have nothing peculiar in their manners or customs. They are Sunnis of the Hanafi school, most of them fairly religious or careful to say their prayers. They do not send their children to school. Of late some have begun to teach their boys Maráthi and Urdu, but none have risen to any high position.

Manyárs.

Manya'rs, Dealers in hardware and glass bangles, are local converts, probably of mixed Hindu origin. They are found in small numbers in Belgaum and other large towns. They are said to have been converted by the Emperor Aurangzeb between 1687 and 1707. Their home speech is Hindustáni and out of doors Maráthi or Kánarese. They are tall or of middle size, well-made, and of a brownish colour. The men shave the head, wear the beard full, and dress in Hindu fashion in a shirt, a waistcoat, and a waistcloth. The women, who are like the men in face, wear the Hindu robe and bodice, appear in public, and help the men in their work. Both men and women are neat and clean in their habits. Chinese and European competition has forced the Manyárs to give up making glass bangles and take to trading in hardware and miscellaneous articles. Of bangles they sell two kinds of Chinese glass bangles which they buy from wholesale Hindu dealers in Bombay, a dearer bangle at 1*s.* 6*d.* (12 *as.*) the dozen and a cheaper bangle at 6*d.* to 9*d.* (4-6 *as.*) the dozen, and common or country glass bangles at 4*d.* (2½ *as.*) the dozen. They make and sell lac bracelets at 9*d.* to 1*s.* (6-8 *as.*) the dozen. Of hardware they sell iron vessels, buying them cheap from Ghisádi tinkers or wandering blacksmiths and selling them at a good profit to Pinjáras or cotton-teasers and Momins or weavers. They buy cotton ropes by weight and sell them by the yard. Of European articles they sell match-boxes, mirrors, brass ornaments, and lanterns, which they buy from wholesale Bohora or Hindu merchants. Some of them stay in their shops, and others go to villages which have weekly markets. When the men are away the women sit in the shops and sell. They are hardworking, thrifty, and sober, and, though their profits are small, they are fairly off and able to save for emergencies. They marry either among themselves or with any of the regular Musalmáns. They have two different craft names: Bangarharas who sell bangles, and Manyárs who deal in bangles and hardware. These are not separate communities as they intermarry and eat together. They have no special organization and no headman except the *kázi* who settles their social disputes. Their manners and customs do not differ from those of ordinary Musalmáns. They

are Sunnis of the Hanafi school but are not religious or careful to say their prayers. They do not send their boys to school or take to new pursuits.

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Kalái gars.

Kala'igars, or TINSMITHS, probably local converts of mixed Hindu origin, are found in small numbers in Belgaum and in some other large towns. They are said to have been converted by Aurangzeb (1687-1707) and call themselves Shaikhs. Their home tongue is Hindustáni, but with Hindus they speak correct Maráthi or Kánarese. They are middle-sized, thin, and either dark or olive-coloured. The men shave the head, wear the beard full, and dress in a large Marátha-like white or red turban, a shirt, a tight-fitting jacket, and a pair of tight trousers or a waistcloth. The women, who are like the men in face, weart he ordinary Marátha robe and bodice. They do not appear in public, and add nothing to the family income. Both men and women are neat and clean in their habits. They are tinsmiths by craft and are hard working, but some of them are excessively fond of intoxicating drinks on which they spend most of their earnings. They are neither rich nor scrimped for food, but have to borrow to meet special expenses. They coat copper and brass vessels with tin and work for all classes, being paid 1*s.* 6*d.* to 2*s.* (12 *as.* - Re. 1) for tinning a dozen vessels. Their employment is said of late to have declined as many of the poorer Musalmáns and Hindus are said to have taken to cooking their every-day food in clay vessels to save the cost of tinning brass and copper. Many are said to have gone to Haidarabad, Poona, or Bombay. They marry either among themselves or with any of the regular classes of Musalmáns. They form a well-organized body and hold meetings to settle social disputes under a headman or *chaudhari* chosen from the oldest and most respected members. If the majority agree, the headman has power to fine any one who breaks the class rules. In other ways their manners or customs do not differ from those of the regular Musalmáns. They obey the *kázi* and employ him at their marriage and funeral ceremonies. They are Sunnis of the Hanafi school, but few of them are religious or careful to say their prayers. They send their boys to school and teach them Maráthi. None have risen to any high position.

Kharádis.

Khara'dis, or WOOD-TURNERS, local converts probably of the Sutár caste, are found in small numbers in Belgaum and in other large towns. They are said to have been converted by Aurangzeb. Among themselves they speak Hindustáni, and Maráthi or Kánarese with others. The men are tall or of middle size, well-made, and dark. They shave the head, wear the beard either short or full, and dress in a large red Marátha turban, a tight-fitting jacket, and a waistcloth. The women, who are like the men in face, wear the Hindu robe and bodice. They appear in public and help the men in their work. Both men and women are dirty and untidy in their habits. They are wood-turners by craft, and turn bed-legs, cradles, and children's toys, and colour them with red, yellow, orange, green, and blue lac. They are hardworking and thrifty, and most of them are sober. They earn one to two shillings (8 *as.* - Re. 1) a day, but their work is so uncertain that many have given up their craft

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and become servants and messengers or gone to Bombay or Haidarabad in search of work. They are not well-to-do, and live from hand to mouth. They marry either among themselves or with any of the regular classes of Musalmáns. Though they form a separate body, they have no special organization and no headman except the *kázi* who settles their social disputes. Their customs do not differ from those of ordinary Musalmáns. They are Sunnis of the Hanafi school, but are not religious or careful to say their prayers. They do not give their boys any schooling. On the whole they are said to be a falling class.

Nálbands.

Nalbands, or FARRIERS, probably local converts of mixed Hindu origin, are found in small numbers in Belgaum. They are said to have been converted by Aurangzeb, and call themselves Shaikhs. They speak Hindustáni among themselves and Maráthi or Kánarese with others. The men are tall or of middle height, strong, and dark or olive-skinned. They shave the head, wear the beard either short or full, and dress in a Marátha turban, a shirt, a jacket, and a pair of tight trousers or a waistcloth. The women, who are of middle size, well-featured, and wheat-coloured, wear the Hindu robe and bodice, and neither appear in public nor add to the family income. Both men and women are neat and clean in their habits. They make their living as farriers, shoeing horses and bullocks. They are hardworking, but excessively fond of drink and of smoking hemp or *gánja*. Except a few, who are fairly off, most are in debt. They are paid 1*s*. to 2*s*. 6*d*. (8 *as*.-Rs. 1¼) for shoeing a horse and 3*d*. to 6*d*. (2-4 *as*.) for shoeing a bullock. They go from house to house in search of work, and some of the poorer sit by the roadside or near places where laden bullock-carts stop. Their work is uncertain and they do not earn more than 14*s*. to £1 6*s*. (Rs. 7-13) a month. They marry either among themselves or with any of the general classes of Musalmáns. They are separate only in name. They have no class organization, and their manners and customs do not differ from those of the regular Musalmáns. They obey the *kázi* and through him settle social disputes. They are Sunnis of the Hanafi school but are not religious or careful to say their prayers. They teach their children Maráthi, but none teach them English. Besides as Nálbands some earn their living as messengers and servants.

Bedars.

Bedars, or FEARLESS, Hindu converts from the local tribe of Baidarus, are found in small numbers in Belgaum. They are said to have been converted by Haidar Ali of Maisur (1763-1781), who considered them among his most trusty soldiers. They are said to have come from Maisur to Belgaum about seventy years ago. They call themselves Kháns. Their home speech is Hindustáni, but with others they talk Maráthi and Kánarese. The men are tall and robust, with large eyes, long straight noses, broad chests, with dark or olive skins. Some shave the head; others let the hair grow. They wear long and full beards, and dress in a turban, a coat, a shirt, and tight trousers. Their women, who are either tall or of middle height, well-made, with regular features and fair skin, dress in the Hindu robe and bodice. They appear in public but do not add to the family income. Both men and women are neat and clean in

their habits. They are servants and messengers. They are hardworking but excessively fond of liquor. They are neither well-to-do nor scrimped for food, and on marriages and other special occasions have to borrow. They do not form a separate community. They marry with the main body of Musalmáns and do not differ from them in manners and customs. They have no special organization and no headman except the regular *kázi* who settles their social disputes. They are Sunnis of the Hanafi school, and are generally religious and sometimes strict in saying their prayers. Some of them teach their boys Maráthi, but none teach them English. None have risen to any high position.

Of the twenty-eight separate communities, the six of outside origin are the Bohorás, Gáokasábs, Labbeys, Memans, and Mukeris.

Bohorás.

Bohora's,[1] the only Shiás in the district, are found in small numbers in Belgaum. Originally partly Hindu converts and partly descendants of Arab and Persian immigrants, they are said to have come from Surat and Bombay to Belgaum about forty years ago. They are Ismaili Shiás in religion and are known as Daudis from Daud, the name of a pontiff or Mulla Sáheb whose claim they supported in a case of disputed succession. Their home speech is Gujaráti, and with others they speak Hindustáni or Maráthi. They are active and well-made with an olive skin and regular clear-cut features. The men shave the head, wear the beard long, and dress with considerable care and neatness in a white tightly wound turban, a long shirt hanging to the knee, a waistcoat, a long overcoat, and a pair of loose trousers of white cloth or striped chintz. The women are fair and delicate, with regular features. They are very clean, neat, and modest and are particularly fond of dyeing the soles of their feet and the palms of their hands red with henna. They appear in public muffled in a long cloak from head to foot. Except by house work they add nothing to the family income. Their dress is a petticoat of three or four yards of silk or chintz, a headscarf, and a backless bodice with short and tight-fitting sleeves. The large cloak or *burkha* which they wear out of doors is made of striped black silk or chintz. They deal chiefly in Bombay piecegoods and in hardware. They are said to be honourable traders and to have a good name for fair dealing. They are hardworking, thrifty, and sober, very economical, and well-to-do. They eat and drink with other Musalmáns but marry only among themselves. They have a well-organized community with a *mulla* at their head, the deputy of the pontiff or chief *mulla* of Surat, who performs their marriage, circumcision, and death ceremonies, and collects the dues which they are bound to pay to the chief *mulla*. They lay in the hands of the dead a paper written by the chief *mulla* praying the Almighty to have pity on the dead man's soul[2]. Printed copies of this prayer are

[1] The word Bohora is probably from the Gujaráti *vohorvu* to trade.

[2] The words of this prayer are, I seek shelter with the Great God and with his excellent nature against Satan, who has been overwhelmed with stones. Oh God, this slave of your's who has died and upon whom you have decreed death is weak and poor and needs your mercy. Pardon his sins, be gracious to him, and raise his soul with the souls of the Prophets and the truthful, the martyrs, and the holy, for

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sent from Surat to the deputy *mulla* who is paid a fee varying from £2 to £30 (Rs. 20-300). The manners and customs of Bohorás do not greatly differ from those of ordinary Musalmáns. They do not pray in the ordinary mosques but have a separate meeting-room or *jamát-khána* where they meet to pray and settle social disputes. Though they do not obey or respect the regular *kázi*, they are allowed to bury their dead in the regular burial ground. They send their boys to Government schools to learn Maráthi and teach them Gujaráti at home. None teach their boys English and they follow no calling but trade. They are pushing and prosperous.

Gdokasábs.

Ga'okasa'bs, or BEEF-BUTCHERS, immigrants from Maisur, are found in small numbers in the Belgaum cantonment. They are said to have come with General Wellesley's army in 1803. They are believed to be descendants of Abyssinian slaves. They are either tall or of middle height, well-made, strong, and dark. Their home speech is Hindustáni. The men shave the head, wear the beard full, and dress in a headscarf, a shirt, a waistcoat, and a pair of tight trousers. The women, who have the same cast of face as the men, dress in a Hindu robe and bodice, appear unveiled in public, and help the men in selling the smaller parts of beef. Both men and women are dirty and untidy in their habits. They generally kill cows and have fixed shops, selling the beef to Christians and Musalmáns, and to Mhárs, Bhangis, and other low-class Hindus. They are hardworking, but much given to intoxicating drinks, and are said to be hot-tempered and quarrelsome. A few of them are rich, but the bulk are in debt. They form a separate community, and marry only among themselves. They have a well-managed union with a headman or *chaudhari*, who, with the consent of the majority of the men, has power to fine any one who breaks caste rules. Their manners and customs do not differ from those of ordinary Musalmáns and like them they obey and respect the regular *kázi*. In religion they are Sunnis of the Hanafi school, but they are not religious or careful to say their prayers. Being themselves illiterate, they do not send their boys to school. They take to no new pursuits.

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to be with them is good. This is thy bounty. Oh God, have mercy on his body that stays in the earth and show him thy kindness that he may be freed from pain and that the place of his refuge may be good. By your favourite angels, by the serene angels, by your messengers, the Prophets, the best of the created, and by the chosen Prophet the choice Amin, Muhammad the best of those who have walked on earth and whom heaven has overshadowed, and by his successor Ali, the son of Abi Tálib, the father of the noble Imáms and the bearer of heavy burdens from off the shoulder of your Prophet, and by our Lady Fatima-tuz Záhera, and by the Imáms her offspring Hasan and Hussain, descendants of your Prophet and by Ali son of Hussain and by Muhammad son of Ali, and Jáfer son of Muhammad, and Ismail son of Jáfer, and Muhammad son of Ismail, and Abdulah-al-Mastur, and Ahmad-al-Mastur, and Hussain-al-Mastur, and our Lord Mahadi, and our Lord Káim, and our Lord Mansur, and our Lord Moiz, and our Lord Aziz, and our Lord Hakim, and our Lord Zahir, and our Lord Mustansir, and our Lord Mustali, and our Lord Amir, and our Lord the Imám-ul-Tyab Abul Kasim Aminal-Mominain, and by their deputies and their representatives and by the apostles and by the Kaimal Akharilzamán, and his representatives and by the religious Imáms of his time, may the blessings of God be upon them, and by the apostle *dái* (*a*) for the time being our Syed and Lord, and our Syed (*a*) the deputy of his Lordship, and our Syed (*a*) the neighbour of his Lordship, and (*a*) the ministers of law who are learned and just, God is the best representative and the best defender. There is no power nor virtue but in God.

(*a*) The name of the present holder is entered.

Ka'kars, originally of the Kakarzahi tribe of Afgháns, are found in considerable numbers in the Belgaum cantonment. According to their story, about the middle of the eighteenth century they came to India as mercenaries of Ahmad Sháh Abdáli, and in 1758 on the defeat of the Abdáli governor of Sirhind by Raghunáth Rao, the Kákars wandered in bands through Málwa, the North-West Provinces, and Gujarát, leading the life of outlaws. At last, hearing of the rise of Haidar Ali's power in Maisur, they joined him and remained in his service in the mounted battery till the fall of Tipu in 1799. Some of them state that their forefathers came into Belgaum with Haidar Ali, and others that they came with General Wellesley about 1803. Among themselves they speak a peculiar dialect, a mixture of rough Hindustáni, Brij, Málvi, and Maráthi. With others they speak Deccan Hindustáni. The men are tall, strong, and well-made, and dark or olive skinned. The men either shave the head or let the hair grow, wear the beard full and long, and dress in a headscarf or a white Marátha turban, a shirt, a tight-fitting jacket, and a pair of tight trousers or a waistcloth. Like the men, the women are tall, thin, regular-featured, and dark, and wear the Hindu robe and bodice. They appear in public and by their earnings add to the family income. Both men and women, though hardworking, are dirty and untidy, and being very fond of drink are not well-to-do. The men are servants, messengers, and pony-keepers, and the women sell poultry and head-loads of fuel. The men make 12*s.* to £1 (Rs. 6 - 10), and the women 8*s.* to 10*s.* (Rs. 4 - 5) a month. They form a separate body marrying only among themselves. They are a well-organized community with a headman styled *jamádár* chosen from among their oldest and richest members. The present *jamádár* at Belgaum is learned in Persian, Maráthi, and Urdu, and is highly respected not only by the Kákars of Belgaum, but also by those of Dhárwár, Hubli, and Kaládgi. With the consent of the majority of the castemen the *jamádár* has power to fine any one who breaks caste rules. Their manners and customs differ little from those of ordinary Musalmáns, and they respect and obey the regular *kázi*, employing him in their marriage and funeral ceremonies. They are Sunnis of the Hanafi school and some of them are religious and careful to attend prayers at the mosque. They have begun to teach their children Maráthi and Urdu. None of them teach their children English nor has any of them risen to a high position.

Labbeys.

Labbeys, who are traders in skins and leather, are temporary immigrants from the Madras Presidency. They are the descendants of the Arabs and Persians who in the seventh century fled from the tyranny of Hajjaj-ibn-Yusuf, the governor of Irák, and of the Arab and Persian merchants in whose hands the foreign trade of West India remained until the establishment of the Portuguese ascendancy in the beginning of the sixteenth century. Their home speech is Arvi or Malabári and with others Hindustáni. Their thin oval faces, small and dark eyes, high cheek-bones, and pale skins prove a strain of foreign blood. The men are tall or of middle height, well-made, and strong. They shave the head, wear the beard full, and dress in a white skull-cap around which on going out a kerkchief of striped cotton is wound, a long shirt falling to the knees, and a red or black

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striped waistcloth not drawn back between the feet like the Maráthi waistcloth. They are neat and clean in their habits. As they stay in Belgaum for only a few months they do not bring their women with them. They are hardworking, thrifty, mild, honest, and sober, and for the most part are well-to-do, and have good credit as traders. They are of great help to the local butchers to whom they advance £10 to £100 (Rs. 100-1000) to keep them from passing into the hands of rival hide-merchants. They buy skins from the butchers at 8*s.* to 12*s.* (Rs. 4-6) a dozen and send them in salt to Madras or Bombay where they have tanneries. In religion they are Sunnis of the Sháfai or Arab school. They are said to be strictly religious, and careful to say their prayers and to keep the rules of their faith. They are on the whole a rising class.

Mehmans.

Mehmans, properly MOMINS or BELIEVERS and chiefly converts of the Cutch Vánia and Lohána castes, are believed to have come from Cutch and Káthiáwár about sixty years ago. Among themselves they speak Cutchi and Hindustáni with others. They number about forty houses and nearly a hundred souls, all of whom are settled in Belgaum. The men are tall, well-made, and strong, and of a brownish colour. They shave the head, wear the beard full, and dress in an embroidered or silk headscarf, a long coat, a shirt, a waistcoat, and a pair of loose trousers. The women are either tall or of middle height, rather inclined to stoutness, with large and black or grey eyes, straight nose, and fair skin. They wear a long shirt or *aba* falling to the knee, a headscarf or *odna*, and a pair of loose trousers rather tight at the ankles. Except the old women who sometimes sit in the shops, they do not appear in public or add to the family income. Both men and women are neat and clean in their habits. Some of the richer Mehmans contract to supply the commissariat with fuel and provisions, others deal in piece-goods, and others in hardware and miscellaneous European articles such as matches, candles, glass buttons, mirrors, threads, pins, and furniture. They are hardworking, thrifty, sober, and well-to-do. They are able to save and to spend on special occasions. They marry among themselves or take wives from Bombay Mehmans. They form a separate community but have no special class organization and no headman to settle their social disputes, except the regular *kázi* who presides over the meetings of the adult male members, and, with the consent of the majority, fines any one who breaks caste rules. Their manners and customs do not differ from those of ordinary Musalmáns. They are Sunnis of the Hanafi school, and are religious or careful to say their prayers. They send their boys to school to learn Maráthi and Urdu, but none learn English. None of them have taken to any calling except trade. On the whole they are a rising class.

Mukeris.

Mukeris, that is DENIERS, local converts probably of the Lamán or Banjári castes, are found in small numbers in Belgaum. They are said to have come from Maisur as settlers with General Wellesley's army in 1803. They speak Hindustáni among themselves and Maráthi with others. The men are tall or of middle size, and dark or olive skinned. They either wear the hair or shave the head,

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have full beards, and dress in a Hindu-like turban or a headscarf, a shirt, a waistcoat, and a pair of tight trousers or a waistcloth. The women, who are like the men in face, wear the Hindu robe and bodice, appear in public, but add nothing to the family income, and have no very high character for modesty. Both men and women are neat and clean in their habits. Mukeris are grain-sellers and grocers. They are hardworking, thrifty, and sober, but have no character for honesty. Most of them are well-to-do and able to save. They form a separate community, marrying among themselves only. They settle social disputes at meetings of the men of the class under a headman or *chaudhari* chosen from among the richest and most respected families, who, in accordance with the wish of the majority of the members, has power to fine any one who breaks caste rules. They are Sunnis of the Hanafi school, but are seldom religious or careful to say their prayers. They obey and respect the *kázi* and employ him to conduct their marriages and funerals. They teach their children Maráthi and Urdu, but none learn English and none have risen to any high position.

Ghair Máhdis.

Ghair Ma'hdis, or ANTI-MÁHDIS, believe that the looked for Máhdi, the last of the Imáms, has come. Their Máhdi was a certain Muhammad Máhdi who was born in A.D. 1443 (H. 847) in Jaunpur, a village near Benares, and who at the age of forty began to act as a saint or *vali*. He drew around him a large body of followers at Jaunpur, and afterwards at Mecca. He returned to India in 1497 and in 1499 at Pátan in Gujarát openly laid claim to be the looked for Máhdi. His public career was marked by the working of miracles; he raised the dead, gave sight to the blind, and speech to the dumb. He travelled much, accompanied by two companions Syed Khondmir and Syed Muhammad. In Farrah, a city of Khorásan, in the year 1504 (H. 910) Muhammad Máhdi died of fever, maintaining to the last that he was the promised Máhdi. His grandson Muhammad, after being persecuted in the North-West Provinces and at Ujjain, was well received by Burhán Nizám Shah of Ahmadnagar (1590), who not only allowed him to remain in his dominions and to spread his faith, but gave his daughter in marriage to the Máhdi's son. With the help of Burhán's patronage the Ghair Máhdis met with considerable success and gained a large body of converts. They continued a powerful community till towards the end of the seventeenth century they were repressed by Aurangzeb. Though they are now free to profess their opinions, the Ghair Máhdis still practise concealment or *takiyah*, and always endeavour to pass as orthodox Muslims. There are very few in Belgaum. Their head-quarters are at Ahmadnagar and Haidarabad where they form a large circle or *diaras* and live apart from other Musalmáns. They speak Hindustáni, but have nothing special in their appearance or dress. They are clean, neat, and hardworking, and as a class are fairly off. Some of them are servants and messengers, and others are husbandmen. They marry among themselves only, but do not form a separate community and have no special organization. They do not respect and obey the *kázi* except that they employ him to register their marriages. They keep the sacrifice, circumcision, and initiation ceremonies and their marriage and death rites do not

differ from those practised by ordinary Musalmáns. In religion they profess to be Sunnis, and hold that their saint was the last Imám and expected Máhdi. As he is come they neither repent for their sins nor pray for the souls of the dead. They teach their children Urdu and Maráthi but no English. None have risen to any high position.

Bágbans.

Ba'gbans, or GARDENERS, local converts of the Kunbi caste, are found over almost the whole district. They are said to have been converted by Aurangzeb about 1687. Among themselves they speak Hindustáni, and Maráthi with others. The men are tall or of middle size and dark. They shave the head and either shave or wear the beard. They dress in white turbans, a tight-fitting jacket, and a waistcloth. The women are either tall or middle-sized, thin, well-featured, and brown. They dress in the Hindu robe and bodice, appear in public, and help the men in selling vegetables and fruit. Both men and women are dirty and untidy in their dress. They are hardworking, orderly and sober, and are fairly off making their living by selling fruit and vegetables. The fruit they sell is partly of local growth and partly brought from other districts. Of local fruit the chief varieties are plantains, guavas, oranges, watermelons, pomegranates, and sugarcane. Of outside fruit they sell grapes, sometimes brought from Poona, Goa mangoes, and Poona pummeloes and pomegranates. Of vegetables they sell Poona and Mahábaleshvar potatoes, cabbages, carrots, and turnips. Some have fixed shops and others attend weekly markets and fairs. When the men are away the women sit in the shop and sell. They marry among themselves only and form a separate community with a well-organized union, settling their social disputes at meetings under a *chaudhari* or headman who is chosen from the richest and oldest members of the community. With the consent of the majority of the men the headman has power to fine any one who breaks caste rules. They have a strong Hindu feeling against the use of beef. They differ from the regular Musalmáns in observing Hindu festivals, offering vows to Hindu gods, and in failing to perform the *akika* or sacrifice and the *bismilla* or initiation ceremonies. Their one Musalmán rite is that they circumcise their sons. In religion they are Sunnis of the Hanafi school, but they are not religious or careful to say their prayers. They respect and obey the *kázi*, and employ him to conduct their marriage and death ceremonies. They are illiterate themselves, and do not send their boys to school. None have risen to any high position.

Támbolis.

Ta'mbolis, or BETEL-SELLERS, local converts of the Kunbi caste of that name, are found in considerable numbers throughout the district. They are said to have been converted by Aurangzeb. Among themselves they speak Hindustáni and with others they speak Maráthi. The men are tall or of middle size and of olive colour. They shave the head, wear the beard full, and dress in a Hindu-like turban, a tight-fitting jacket, and a waistcloth or a pair of tight trousers. The women are generally tall, thin, and fair, with regular features. They wear the Hindu robe and bodice, appear in public, and help the men in selling betel. Both men and women are clean and neat in their habits. They buy betel leaf from the

village Kunbis or bring it at 1½*d.* (1 *anna*) the hundred leaves. They also buy Konkan and Mangalor betelnuts from Hindu merchants who get them through their Bombay agents. They retail tobacco and snuff, buying the stock from wholesale dealers. They are hardworking, thrifty, and sober, and fairly off, earning £10 to £20 (Rs. 100 - 200) a year. They have fixed shops, and some of them keep bullocks to bring loads of betel leaf from outlying villages. In the absence of the men, the women look after the shop. They marry among themselves only and form a separate community with a well-managed union settling social disputes by mass meetings under a *chaudhari* or headman chosen from the richest and most respected families. With the consent of the majority, the headman has power to fine any one who breaks caste rules. Their manners and customs do not differ from those of ordinary Musalmáns. They are Sunnis of the Hanafi school, but they are not religious or careful to say their prayers. They obey and respect the *kázi*, and teach their children a little Maráthi but no English. Their calling is prosperous and gainful and they never take to other pursuits.

MUSALMÁNS. *Támbolis.*

Kanjars, or FOWLERS, local converts from the Hindu tribe of the same name, are found in small numbers in Belgaum. They are said to have been converted by Tipu Sultán (1783-1799). Among themselves they speak a dialect of their own, which is a mixture of rough Hindustáni and Maráthi. With others they speak Maráthi. The men are tall or of middle height, thin, and dark. They shave the head, wear the beard full, and dress in a Hindu turban, a waistcoat, and a waistcloth. The women are generally short, thin, dark, and ill-featured. They wear the Hindu robe and bodice, appear in public, and add to the family income by selling poultry, eggs, and headloads of fuel, and by making hemp ropes. Both men and women are poorly clad and dirty in their habits. Kanjars are hardworking but neither honest, sober, nor well-to-do. All live from hand to mouth, some in fair comfort, others much scrimped for food. The men are servants and labourers earning 10*s.* to 14*s.* (Rs. 5 - 7) a month, and the women make 3*d.* to 6*d.* (2 - 4 *as.*) a day. Most of their earnings are spent on liquor. They form a separate community marrying among themselves only. They have a well-organized body with a headman or *mukádam*, under whom social disputes are settled according to the opinion of the majority of the castemen. Breaches of caste rules are punished by fine. They differ from ordinary Musalmáns in worshipping and offering vows to Hindu gods. They circumcise their sons but do not keep the sacrifice or the initiation ceremonies, and, except employing him to register their marriages, they do not respect or obey the regular *kázi*. In religion they are Musalmáns in little more than name, many of them passing their whole lives without entering a mosque. They do not send their children to school, and none of them has risen to any high position.

Kanjars.

Pendha'ris, found in small numbers in Belgaum, are converts of mixed Hindu origin, partly local and partly North Indian. In the early part of the century, till in 1817, 1818, and 1819 they were suppressed by the British, the Pendháris were the scourge of the greater part of

Pendháris.

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India. Their home tongue is a mixture of rough Hindustáni, Málvi, and Maráthi; with others they speak Maráthi and Hindustáni. The men are tall or of middle size, well-made, and of a dark or olive colour. They shave the head, wear the beard full, and dress in a Hindu-like turbán or a headscarf, a tight-fitting jacket, and a pair of tight trousers or a waistcloth. The women, who are like the men, are tall or of middle size, dark, and generally rough-featured, and dress in the Hindu robe and bodice. They appear in public and add to the family income chiefly by selling fuel. Both men and women are poorly clad and dirty in their habits. The men keep ponies for hire or work as labourers or servants, and the women sell grass, fuel, and eggs. They are hardworking, but neither sober, honest, nor well-to-do. They marry among themselves only, and form a separate community with a headman styled *jamádár*, and have a good organization for punishing social offences. Till lately they were half-Hindus, openly worshipping Hindu gods, eschewing beef, and, except that they circumcised their boys, keeping none of the specially Musálman ceremonies. Of late they seem of their own accord to have taken a dislike to the worship of Hindu gods, and now rank among ordinary Musalmáns with whom they eat and drink. Their women still keep most Hindu customs, and most of the men abstain from the use of beef. They respect and obey the regular *kázi* and employ him to conduct their marriage and funeral ceremonies. In religion they are Sunnis of the Hanafi school, and a few of them are religious and careful to say their prayers. Of late some have begun to teach their children Maráthi and Urdu. On the whole they are a falling class.

Bojgars.

Bojgars, or Millet-beer Brewers, apparently local converts of mixed Hindu origin, are found in small numbers in Belgaum and in some other large towns. They are said to have been converted by Aurangzeb. They speak Hindustáni among themselves and Maráthi with others. The men are middle-sized and lean, with small eyes, outstanding cheekbones, and dark skins. Some men shave the head and others wear the hair; all grow the beard which is generally long and full. They dress in a white Marátha-like twisted turban, a waistcoat, and a waistcloth. The women, who are like the men in face, wear the Hindu robe and bodice, appear in public, and add nothing to the family income. Both men and women are poorly clad and dirty in their habits. They make beer by boiling Indian millet with a herb called *gulbel*, hemp-seed or *bháng*, and *kuchhla* Strychnos nuxvomica. They sell the beer which is largely drunk by servants and labourers at 1*d.* (⅔ *anna*) a bottle and earn 2*s.* to 4*s.* (Rs. 1-2) a day. Being thriftless, lazy, and fond of drink, they spend almost their whole income on liquor and sweetmeats. Though they form a separate community and marry only among themselves they have no special headman and no special social organization. They obey the regular *kázi* and employ him in settling social disputes, and differ little in customs from the regular Musalmáns. They are Sunnis of the Hanafi school, but are neither religious nor careful to say their prayers. Being themselves illiterate they do not give their boys any schooling. On the whole they are a falling class.

Gaundis, or BRICKLAYERS, local converts of the Hindu class of the same name, are found in small numbers in Belgaum and other large towns. They are said to have been converted by Aurangzeb. Their home tongue is Hindustáni, but with others they speak Maráthi. The men are tall or of middle size, well-made, strong, and dark. They shave the head, wear the beard full, and dress in a large loosely wound Hindu-like turban, waistcoat, and waistcloth. The women, who are either tall or of middle height, are thin, well-featured, and olive-skinned. They wear the Hindu robe and bodice, and appear in public, but add nothing to the family income. Both men and women are neat and clean in their habits. They are hardworking and thrifty, but, partly because they get no help from their wives, and partly from what they lost during and after the 1877 famine, they are not well-to-do. They are bricklayers by craft, and earn 1*s.* to 2*s.* (8 *as.*-Re. 1) a day. But work is not constant, and a large number have moved to Kolhápur, where many public buildings have lately been made. Though they marry among themselves only and form a separate community, they have no special social organization and no headman to settle their disputes, except the *kázi* who among them holds the position of judge as well as of marriage-registrar. They differ from ordinary Musalmáns in eschewing beef, offering vows to Hindu gods, and keeping Hindu festivals. They circumcise their boys, but do not keep either the initiation or the sacrifice ceremonies. In religion they are Sunnis of the Hanafi school, but they are seldom religious or careful to say their prayers. They do not send their boys to school, or take to new pursuits.

Jhárakers.

Jha'rakers, or DUST-WASHERS, converted by Aurangzeb from the Hindu caste of Dhuldhoyas, are found in small numbers in some of the larger towns. Among themselves they speak Hindustáni, and with others Maráthi. The men are of middle size, thin, and dark. They shave the head, wear the beard short or full, and dress in a Hindu-like turban or a headscarf, a shirt, a waistcoat, and a pair of tight trousers or a waistcloth. The women, who like the men are short and thin, are well-featured and olive-skinned. They wear the Hindu robe and bodice, and appear in public, but add nothing to the family income. Both men and women are neat and clean in their habits. Dust-washers buy and sift the sweepings of goldsmith's workshops, paying 2*s.* to 4*s.* (Rs. 1-2) a month. They find small particles of gold and silver, and if lucky sometimes make about £1 (Rs. 10) a month. Though hardworking, thrifty, and sober, they are not well-to-do, but live from hand to mouth, and have to borrow to meet their special charges. They form a separate community, marrying among themselves only, but have no special social organization nor any headman except the *kázi* who settles their social disputes and registers their marriages. They differ from ordinary Musalmáns in eschewing beef, offering vows to Hindu gods, and keeping Hindu festivals. They circumcise their boys, but keep neither the initiation nor the sacrifice ceremony. In religion they are Sunnis of the Hanafi school, but are not religious or careful to say their prayers.

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Some of them teach their boys Maráthi, but none English. None of them has risen to any high position.

MUSALMÁNS.

Kasábs.

Kasa'bs, or BUTCHERS, also called **Sulta'nis** because they were converted by Tipu Sultán, are local converts from the Lád Khátik caste of Hindus. They are found in considerable numbers all over the district. Among themselves they speak Hindustáni, and with others Maráthi. The men are tall or of middle size, and dark or olive-skinned. They shave the head, either shave or wear the beard, and dress in a Hindu-like turban, a tight-fitting jacket, and a waistcloth, and if they can afford it put a large gold earring in the right ear. The women, who are either tall or of middle height, delicate, with good features, and brown, wear the Hindu robe and bodice, appear in public, and help the men in selling mutton. Both men and women are clean in their habits. Mutton butchers buy sheep and goats from Dhangars or shepherds, according to their wants, kill them, and sell to Christians, Muhammadans, Pársis, and some Hindus. They buy sheep at 4*s.* to 8*s.* (Rs. 2-4) each and from each sheep get thirty to forty pounds of mutton which they sell at 3*d.* to 4½*d.* (2-3 *as.*) a pound. They have fixed shops and earn £30 to £40 (Rs. 300-400) a year. They are hard-working, thrifty, and sober, generally well-to-do, and able to save. They form a separate community and marry among themselves only. They are a well organized body under a headman or *pátil* chosen from the richest families, and under penalty of a fine, force members to respect the wishes of the majority. They have a very strong Hindu feeling, neither eating nor drinking with other Musalmáns, and shunning beef butchers, whose touch they hold impure. Except that they circumcise their sons, and employ the *kázi* to register their marriages, they are Musalmáns in little more than in name, worshipping the Hindu gods Khandoba, Mhasoba, and Yellamma, and keeping Hindu festivals. They do not send their children to school nor take to other pursuits.

Momins.

Momins, properly BELIEVERS, are local converts of the Koshti or Sáli castes of Hindu cotton handloom weavers. They are found in considerable numbers in Belgaum and other towns and large villages. They are said to have been converted by Syed Makdum Gaisudaráz also called Banda Nawaz of Gulbarga in 1418 (H. 820). Among themselves they speak Hindustáni, and with others Maráthi. The men are tall or of middle size, and dark or olive-skinned. They shave the head, wear the beard full or short, and dress in a white Marátha turban, a shirt, a waistcoat, and a waistcloth or a pair of tight trousers. The women, who like the men are either tall or middle sized, are thin, well-featured, and wheat-coloured. They wear the Hindu robe and bodice, appear in public, and add to the family earnings by weaving. A Momin woman earns by her weaving as much as a man, and for this reason some weavers have two or even three wives. Both men and women are rather dirty and untidy. They are hardworking and thrifty, but they are not sober and as a class few are rich or well-to-do. The bulk live from hand to mouth, and have to borrow to meet special charges. They suffered severely in the 1877 famine and are always depressed by the

competition of English and Bombay mill-made cloth. The rich and well-to-do employ the poor either from their own funds or from advances made by shopkeepers and exporters. The poorer weavers work about twelve hours a day and in return do not earn more than 6*d.* (4 *as.*). As they are so ill-paid they do not take holidays except on special and unavoidable occasions. The chief products of their looms are bordered robes or *sádis* eight yards long and a yard and aquarter broad. These, if of cotton, sell at 3*s.* to 10*s.* (Rs. 1½-5) each; if half-silk half-cotton or if silk-bordered they fetch £1 to £2 (Rs. 10-20); turbans of coarse cotton are worth 2*s.* to 6*s.* (Rs. 1-3), and of fine cotton and with silver or gold embroidered borders £1 to £3 (Rs. 10-30); bodice-cloths three quarters of a yard square called *khans*, if of cotton, are worth 6*d.* to 1*s.* (4-8 *as.*), and if half-silk half-cotton with silk borders are worth 2*s.* to 4*s.* (Rs. 1-2); waistcloths or *dhotars* two and a half yards long and a yard and a quarter broad, are worth 1*s.* to 2*s.* (8 *as.*-Re. 1), and if of fine cotton and with silk borders 4*s.* to 10*s.* (Rs. 2-5). They also make striped cotton chintz or *susi* which fetches 6*d.* to 1*s.* (4-8 *as.*) a yard. They, for the most part, use English and Bombay mill yarn which they buy from Hindu wholesale dealers who draw their supplies from Bombay by Vengurla. The middle class weavers, who work for themselves with small capital, take their goods daily to the shopkeepers, or hawk them about the villages, and attend weekly markets; the poor, who cannot afford to buy yarn and a loom and other appliances, live by working at the houses of the rich. They form a separate community, marry among themselves only, and have a well organized union with a headman of their own chosen from the richest and most respected families, who, with the consent of a majority of the men, has power to fine any one breaking caste rules. Their customs do not differ from those of ordinary Musalmáns and they respect and obey the regular *kázi* employing him to register their marriages. In religion they are Sunnis of the Hanafi school, and most of the old men are said to be religious and careful to say their prayers. Few of them give their boys any schooling and none of them take to other pursuits.

Patvágars.

Patva'gars, or SILK-TASSEL-MAKERS, local converts of the Hindu class of the same name, are found in small numbers in Belgaum and other large towns. They are said to have embraced Islám during the reign of Aurangzeb. Among themselves they speak Hindustáni and with others Maráthi. The men are tall and muscular, and dark or olive-coloured. They shave the head, wear the beard full or short, and dress in a Hindu-like turban, a tight-fitting jacket, and a waistcloth. The women are either tall or of middle size, and fair with good features. They dress in the Hindu robe and bodice, and appear in public, but add nothing to the family income. Both men and women are neat and clean in their habits. They are hardworking, thrifty, and sober, earning 6*d.* to 1*s.* (4-8 *as.*) a day as day-weavers, and fairly off, but not rich. They work in silk buying from Hindu silk-merchants and preparing the waistband or *kardotas* of silk threads with silk tassels worn round the waist by Hindus and Musalmáns which they sell at 1*d.* to 1½*d.* (½-1 *anna*);

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Patvágars.

they deck golden beads and pearl necklaces and other ornaments with silk, getting 1½*d.* to 3*d.* (1-2 *as.*) for each ornament; and they sell horse-tail fly-flappers and false hair for women worth 6*d.* to 1*s.* (4-8 *as.*) each. Some have fixed shops; others go from village to village and attend weekly markets in search of work. Their work is not constant, but most of them earn about 6*d.* (4 *as.*) a day. They marry among themselves only and form a well-organized community, who, under a headman, meet and settle social disputes. The headman or *chaudhari*, who is chosen from the oldest and richest families, if the majority agree, has power to fine any one who breaks caste rules. Their manners and customs do not differ from those of ordinary Musalmáns. They respect and obey the regular *kázi* and employ him to conduct their marriage and funeral ceremonies. Some of them teach their children Maráthi, but none of them teach them English, nor has any of them risen to any high position.

Pinjárás.

Pinja'ra's, or COTTON-CLEANERS, local converts of the Hindu class of the same name, are found in small numbers in Belgaum and in other large towns. They are said to have been converted by Aurangzeb. Their home tongue is Hindustáni but with others they speak Maráthi. The men are of middle size, thin, and dark. They shave the head, wear the beard full, and dress in a coarse white Hindu-like turban and a waistcloth. Some of them on going out wear a tight-fitting jacket. The women who have the same cast of face as the men, wear the Hindu robe and bodice, appear in public, and help the men in cotton-cleaning. Both men and women are dirty and poorly clad. They clean old or new cotton for filling beds and pillows. They walk about the streets twanging the string of their cotton-teaser and travel from village to village in search of work. They also buy cotton from village shopkeepers, clean it, and make it into small rolls called *hanjis*, which they sell to weavers at 5*d.* (3½ *as.*) the pound. In cleaning cotton for beds and pillows they charge about 5*d.* (3½ *as.*) the *man* of forty pounds. Their work though constant is poorly paid. They are hardworking, thrifty, and sober, but seldom well-to-do, living from hand to mouth and borrowing to meet special charges. They marry among themselves only and form a separate community with a headman or *chaudhari*, who settles social disputes, and, with the consent of the majority of the castemen, has power to fine any one who breaks the caste rules. Except that they circumcise their sons and employ the *kázi* to register their marriages, they keep no Musalmán customs. In religion they are Sunnis of the Hanafi school; but they are neither religious nor careful to say their prayers. They give their children no schooling and take to no new pursuits. On the whole they are a falling class.

Sikalgars.

Sikalgars, or ARMOURERS, local converts perhaps from the Hindu caste of Ghisádis, are found in small numbers in Belgaum and other large towns. They are said to have been converted by Aurangzeb. Among themselves they speak Hindustáni and with others Maráthi. The men are tall or of middle height, thin, and dark. They either let the hair grow or shave half of the head, wear the beard full, and dress in dirty untidy Hindu turbans, waistcoats, and waistcloths. The women, who are like the men in face

and little less dirty or untidy, wear the Hindu robe and bodice. They appear in public and help the men in their work. They grind and sharpen knives and swords, and are hardworking, but neither sober nor well-to-do. They grind the knives on a stone wheel which their women or children turn with the help of a leather strap. They work for blacksmiths and other people and are paid ½*d.* to 1½*d.* (½-1 *anna*) for sharpening a knife or a razor; their monthly earnings are not more than 16*s.* (Rs. 8). They marry among themselves only and form a separate community, settling social disputes at meetings of the castemen. They have a headman called *mukádam*, chosen from the oldest and most respected members, who has power to fine any one who breaks their caste rules. They are Musalmáns in little more than in name, almost never going to the mosque, keeping Hindu gods in their houses, eschewing beef, and except circumcision observing no special Musalmán rites. They employ the *kázi* to register their marriages but do not pay him much respect. They do not send their boys to school nor take to new pursuits.

MUSALMÁNS. *Sikalgars.*

Bhatya'ras, or COOKS, probably local converts of mixed Hindu origin, are found in small numbers in Belgaum. They are said to have been converted by Aurangzeb. Among themselves they speak Hindustáni, and with others Maráthi. They are of middle size, thin, and dark or olive-skinned. The men shave the head, wear the beard full, and dress in a dirty untidy Hindu turban, a waistcoat, and a waistcloth. The women, who are like the men in face, wear the Hindu robe and bodice, and are neither tidy nor clean. They appear in public and help the men in their work. They have shops at which cooked meat, pulse, vegetables, and bread are offered day and night. They are also employed by Musalmáns to cook marriage and other great dinners, and are paid 2*s.* to 4*s.* (Rs. 1-2) a day. Their work as public cooks or lodging-house keepers is not constant. They seldom have lodgers, except travellers and poor labouring or depressed Hindus like Mhárs and Bhangis. A few of them serve as private cooks and messengers. Though hardworking they are much given to drink, and are seldom well-to-do. They form a separate community, marrying among themselves only. They have no special social organization and no headman, except the *kázi* who settles their social disputes and registers their marriages. Their manners and customs do not differ from those of ordinary Musalmáns. They are Sunnis of the Hanafi school, but are neither religious nor careful to say their prayers. They do not send their boys to school, and on the whole are a falling class.

Bhatyáras.

Dhobis, or WASHERMEN, local converts from the Hindu caste of the same name, are found in small numbers all over the district. They are said to have been converted by Haidar Ali of Maisur (1761-1782). Among themselves they speak Hindustáni and Maráthi with others. The men are of middle size, thin, and dark. They shave the head and face, or wear the beard short, and dress in a Hindu turban, a tight-fitting jacket, and a waistcloth. The women, who have the same cast of face as the men, wear the Hindu robe and bodice, appear in public, and by their earnings add to the family income. Both men and women are neat and clean, and as a

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rule well dressed as they generally wear their employers' clothes. They are employed by Europeans and natives. They are paid 12*s.* to £1 10*s.* (Rs. 6-15) a month by Europeans, and 2*s.* to 8*s.* (Rs. 1-4) a month by natives, as a washerman generally works for only one family of Europeans and for several families of natives. They also wash at the rate of 8*s.* (Rs. 4) for a hundred garments if ironed, and 4*s.* (Rs. 2) if unironed. From their native employers, besides their wages, they receive presents in money or in grain on festive and other ceremonial occasions. Though hardworking they never save and spend all they can spare on liquor. They have generally to borrow to meet their special charges and have a specially good name for the care with which they pay their debts, even at excessive rates of interest. They marry among themselves only, and form a separate community with a well-organized council under a chosen headman or *chaudhari*, who, with the consent of the majority of the castemen, has power to fine any one who breaks caste rules or to put out of caste any one who refuses to pay the fine. A person put out of caste is allowed back on paying a double fine. All fines are kept by the headman, and, when they amount to a large enough sum, are spent on liquor and dinner parties. They differ from ordinary Musalmáns in eschewing beef, worshipping Hindu gods, and keeping Hindu festivals. Except that they circumcise their boys, they do not keep any special Musalmán customs. In religion they are Sunnis of the Hanafi school; but they follow Islám in little more than in name, never attending the mosque and seldom fasting during the month of Ramzán. They do not send their boys to school, and none have risen to any high position.

Halálkhors.

Halálkhors, that is those who earn their bread lawfully, also called Shaikhdas or little Shaikhs, and commonly known as Bhangis, are found in small numbers in the town of Belgaum. They are converts from the Hindu caste of Bhangis and are said to have been converted by Haidar Ali of Maisur. Among themselves they speak Hindustáni and with others Maráthi. They are of middle size, thin, and dark, the men either shaving the head or letting the hair grow, wearing the beard full, and dressing in a Hindu-like turban, a waistcoat, and a pair of tight trousers or a waistcloth. They are fond of wearing a large gold ring in the right ear. Their women, who are like the men in face, wear the Hindu robe and bodice, appear in public, and add to the family income. Both men and women are dirty and untidy. The men are either employed in the Belgaum and other municipalities as scavengers and by European and some native families; and the women are generally employed by Europeans as sweepers. The men earn 10*s.* to 12*s.* (Rs. 5-6), and the women 6*s.* to 8*s.* (Rs. 3-4) a month. Though hardworking, both men and women are very fond of liquor and spend almost the whole of their earnings in drink. They are poorly clad and badly off. They marry among themselves only, and form a separate and well-organized community, settling social disputes at caste meetings under a headman called *mehtar* or *patel*, who, with the consent of the majority, has power to fine any one who breaks caste rules. The amount levied in fines is spent by the

caste on liquor. They are Musalmáns in name only, and are not allowed to enter the mosques nor to have any connection with other Musalmáns. They know little of their religion and believe in Hindu gods, many of them worshipping the goddess Marimáta. Except that they circumcise their boys, they keep no Musalmán ceremonies; and do not respect the *kázi*. They do not send their children to school or take to new pursuits.

Pakhális.

Pakhalis, or Water-men, local converts of the Hindu class of the same name, are found in small numbers in Belgaum. They are said to have been converted by Tipu Sultán. Among themselves they speak Hindustáni and Maráthi with others. The men are of middle height, thin, and dark. They shave the head, wear the beard short or full, and dress in a Hindu-like turban, a tight-fitting jacket, and a waistcloth. If their means allow they are fond of wearing a large gold earring in the right ear and a silver wristlet on each wrist. The women, who like the men are of middle size, are delicate, with good features and wheat-coloured skins. They wear the Hindu robe and bodice, and appear in public, but except the old do not add to the family income by helping the men in their work. Both men and women are neat and clean in their habits. They carry water in leather bags on bullock back or on their own backs and supply both Christians and Musalmáns. A bag or *pakhál* holds about thirty gallons of water. They are paid 12*s.* to £1 (Rs. 6-10) a month by a European family, and 4*s.* to 8*s.* (Rs. 2-4) by a Pársi, and 1*s.* to 2*s.* (8 *as.*-Re. 1) by a Musalmán as they generally work for a single European family or for several native families. In selling water retail they charge about 6*d.* (4 *as.*) a bag. They are hard-working, but excessively fond of liquor on which they spend most of their earnings. They are fairly off and some of them are able to save. They marry among themselves only, and form a separate well-organized community who settle social disputes under a head or *patel* chosen from the oldest and most respected members, who, if the majority agree, has power to fine any one breaking caste rules. They eschew beef, believe in Hindu gods, and observe Hindu festivals. In religion they are Sunnis of the Hanafi school, but they are neither religious nor careful to say their prayers. They obey and respect the *kázi* and employ him in their marriage and funeral ceremonies. They do not send their children to school nor take to any other pursuits.

Darveshis.

Darveshis, literally religious beggars, seem to be local converts perhaps of the Shikári caste. They are a class of wandering bear and tiger showmen. They are said to have been converted by the saint Syed Makhdum Gaisudaráz, commonly known as Khwaja Banda Nawaz of Gulbarga, whom they regard with much veneration. Among themselves they speak Hindustáni, and with others Maráthi. They are tall or of middle size, sturdy, and dark. The men let the hair grow, have long and full beards, and wear a heavy necklace of glass beads. They dress in dirty and untidy white Hindu turbans, a shirt, a waistcoat, and a pair of tight trousers or a waistcloth. The women, who like the men are tall or middle-sized, are thin, with good features and wheat-coloured. They dress in the Hindu

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robe and bodice and appear in public, but add nothing to the family income. They are not neat or clean in their habits. Darveshis rear bear and tiger cubs, and carry them from place to place asking alms. Both Hindu and Muhammadan women give them corn or money and receive some tiger's or bear's hair which they keep in a gold or silver locket, and hang round children's necks to ward off evil spirits and ghosts. They are a lazy class much given to intoxicating drinks and drugs, and are poorly clad and badly off. They marry either among themselves or with any other religious beggars, and form a separate community and settle social disputes at meetings of the men under a headman or *sargiro* who has the power of fining any one who breaks their caste rules. They are Sunnis of the Hanafi school, but are neither religious nor careful to say their prayers. Their only connection with the *kázi* is that they employ him as marriage registrar. Their manners or customs differ from those of ordinary Musalmáns. They are illiterate, and do not send their boys to school. Within the last twenty years their number has greatly decreased. Almost all of them have taken to new pursuits; some earning their living as husbandmen and others as servants and messengers.

Gárodis.

Ga'rodis, apparently called after a snake-charm of that name, or **Mada'ris,** apparently called after the holy and healing *madar* or *rui* Calotropis gigantea, a wandering tribe of jugglers, who move in bands of four or five families. They are local converts from the Hindu class of the same name. Their head-quarters are at Miraj near Kolhápur. They are said to have been converted about the middle of the sixteenth century by Mir Shamsuddin commonly known as Mira Shamna whose shrine at Miraj they hold in high respect, and are careful to visit at the yearly fair held in April or May. Their home speech is a coarse Hindustáni with a large mixture of Maráthi words. The men are middle-sized, sturdy, and dark or olive. They either shave the head or wear the hair and the beard full, and dress in a dirty and untidy carelessly wound twisted turban, a short tight-fitting jacket, and a pair of short tight trousers covering the legs as far as the knees, and fasten round the neck a large necklace of glass beads. The women, who like the men are middle-sized, are thin, well-featured, and dark or olive. They dress in a Hindu robe and bodice and appear in public, but add nothing to the family income. They are dirty and untidy. The men are jugglers, tumblers, and snake-charmers. They are hardworking, but are much given to intoxicating drinks and drugs and are poorly clad and scrimped for food. They marry among themselves, and form a separate and well-organized community, settling social disputes at meetings of the adult male members under a headman or *patél,* who has power to fine any one who breaks their caste rules. Except circumcising their boys they keep no Musalmán customs, and are Muhammadans in little more than in name. Few of them ever enter a mosque. They do not respect or obey the *kázi* except in employing him as a marriage registrar. They are illiterate, and do not send their boys to school, or take to any other pursuits. On the whole they are a falling class.

Kasbans, or professional dancing-girls and courtezans, are local converts of mixed Hindu origin. They do not claim to belong to any of the general divisions of Musalmáns, and being a mixed class they have no special peculiarity of feature or form. Fair girls with shapely figures and good features, are adopted by some elderly dancing-girl and trained to dance and sing. Dark girls with coarse features and clumsy figures are taught no accomplishments and form a lower class of courtezans. All are careful to be neat and clean. They generally wear the Hindu robe and bodice, and a tight-fitting jacket, and at least a pair of gold earrings, a silver girdle or *pati* which they wear over the robe, and loose bell anklets known as *kadás* to whose chimes they walk with a mincing step. The most noticeable point of difference in the dress of a Musalmán courtezan and of a private woman is that the courtezan wears shoes. They have two separate communities, one known as Ramjánis or Kalávants who are also called Náikans or mistresses; the other called Takáis or Kamáus that is prostitutes. The Kalávants are high class courtezans who generally live under the protection of a rich man who pays them £2 to £5 (Rs. 20-50) a month, and allows them to add to this by dancing and singing. The Takáis or prostitutes live solely by prostitution. They are considered low and the dancing-girls neither eat, drink, nor associate with them. The Ramjánis or dancing-girls are generally well-to-do, but they are very luxurious and fond of pleasure and intrigue, and they are proverbially crafty and faithless. The strumpets are poor, often hardly able to make a living. When a dancing-girl begins to age she looks out for some good-looking girl who has misbehaved or been left destitute, or she buys the daughter of some poor family and adopts the girl. They generally treat their adopted children with care and kindliness and take pains to make them good dancers and singers. The girl calls her adoptive mother *bái* or madam. When the girl comes of age she is generally patronised by some rich man who pays £5 to £10 (Rs. 50-100). The girl's teeth are dyed black as a bride's teeth are blackened, a ceremony which is called *missi* or tooth-powder. To the £5 to £10 (Rs. 50-100) which the girl's patron gives, her adoptive mother adds £2 to £4 (Rs. 20-40) and from the joint amount gives a dinner party to the members of the community who spend a few nights in dancing and feasting. From that day the girl is admitted a member of the class, and recognized as a professional dancing-girl. The daughters of dancing-girls are brought up to their mother's profession; the sons are left to choose a calling. They marry and keep their wives in the same seclusion as private women. Dancing girls do not follow any Musalmán customs and do not respect the *kázi*. They form an organized community under a head-woman called *náikin* or *bái*, that is lady, who settles disputes and is treated with much respect. They do not send their boys to school.—On the whole they are a falling people partly because the class of rich Musalmáns who were their chief patrons is dying out, partly it is said, as the husband can no longer safely punish an erring wife, because women are less chaste than they used to be.

Táschis.

Ta'schis, or KETTLE-DRUMMERS, local converts of mixed Hindu origin, are found in small numbers in Belgaum and other large

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towns. Among themselves they speak Hindustáni and Maráthi with others. They are tall or of middle size, well-made, and dark or olive-skinned. The men shave the head, wear the beard full or short, and dress in a dirty and untidy Hindu turban, a waistcoat, and a pair of tight trousers or a waistcloth. The women, who are like the men in face, wear the Hindu robe and bodice, appear unveiled in public, and add nothing to the family income. They are neither clean nor neat in their habits. Kettle-drummers are engaged both by Hindus and Musalmáns to play during their marriages and other rejoicings. A band of four men is paid about 2*s.* (Re.1) a day, which is divided equally among the players. Their work is not constant. In the rainy season they have to employ their time either in tilling the ground or in acting as messengers or servants. They are much given to intoxicating drinks and drugs, and are seldom well-to-do or able to save. They form a separate community marrying only among themselves, but they have no special organization and no headman, except the regular *kázi* who settles their social disputes and registers their marriages. Their manners and customs do not differ from those of ordinary Musalmáns. In religion they are Sunnis of the Hanafi school, but they are neither religious nor careful to say their prayers. They do not send their children to school.

CHRISTIANS.

Christians, with a strength of 6322 or 0·73 per cent of the population, include two main divisions, Europeans and Natives. The Europeans numbering 1178 (1013 males and 165 females) include, besides the district officers, the officers of the two Native regiments and the officers and men of the European regiment and of the Artillery which together generally forms a force 1500 to 2000 strong. Of 5063 Native Christians about 500 are Protestants and about 4500 are Roman Catholics.

Native[1] Protestant Christians, numbering about 500, are found in the town of Belgaum and in other towns and large villages. They do not live apart. Some are immigrants from Madras and others are local converts. The Madras Christians came as domestic servants to officers of the Madras army when Belgaum was garrisoned from Madras. Many of them take service with officers and follow their masters when they go to other parts of India. Of the local converts some were Bráhmans, some Lingáyats, some Maráthás, some Hindus of other classes, and a few were Musalmáns. The home tongue of the Madrásis is Tamil; that of the local Christians is either Kánarese, Hindustáni, or Maráthi. Except that the Madrásis are dark and the local converts wheat-coloured, they differ little in appearance being short, round-featured, and inclined to stoutness. They live in one-storeyed houses with mud or stone walls with either tiled or thatched roofs and open verandas. Their furniture includes low wooden stools, palm-leaf mats, wooden benches and boxes, brass lamps, and metal pots. The well-to-do keep servants. The staple food of the Madras or Tamil Christians is boiled rice or wheat bread, beef, coffee, and dry fish. Most local converts eat millet bread

[1] Partly from materials supplied by the Reverend J. G. Hawker.

and boiled rice with *chatni*[1] or pulse curry or spiced pulse soup. On holidays they prepare sweetmeats and one or two dishes of flesh with unleavened bread. The Madras Christians are fond of animal food and spirituous drinks, but most local converts use flesh and spirits sparingly and some touch neither flesh nor spirits. They are good cooks and moderate eaters their chief dainties being hot and sour condiments and oil. The Madras men wear a white headscarf, a waistcloth, a long white coat, and country shoes; the local converts wear a short coat or a shouldercloth instead of the long coat, and generally a white cotton headscarf with country shoes. The husbandmen often wear a country blanket on their shoulders, especially during the rainy season and in the cold weather. The women of both classes wear the shortsleeved bodice with the robe hanging like the petticoat. They cover the head with the upper end of the robe and wear gold and silver head, nose, neck, and wrist ornaments. On the whole the well-to-do incline to imitate European dress. Except a few who are clerks in public offices and one who is a land proprietor or *inámdár*, as a class the Protestant Christians are badly off. Some are catechists or religious preachers, some are pastors or ministers in the service of the London Missionary Society; and some are Government servants, dyers, weavers, husbandmen, carpenters, fishers, and servants. The women mind the house. As among Hindus the wives of Government servants and carpenters add nothing to the family income, while the wives of dyers, weavers, husbandmen, fishers, and servants either help their husbands in their calling or work as labourers. They mix with Musalmáns and Native Roman Catholics with whom they eat but do not marry. Hindus look down on them and they find it difficult to get Hindu barbers and washermen to work for them. Those who are servants attend on their masters from sunrise to sunset, their women either working as maids or *ayas* or preparing rice for home use and for sale. They also make and sell rice pancakes called *pánpoli* (M.) or *doshi* (K.) The daily life of the rest does not differ from that of the Hindus who follow the same calling. Except servants most rest on Sundays and on New Year's Day in January, Good Friday in March-April, and Christmas Day in December. A family of five generally spends 10*s.* to £1 (Rs. 5-10) a month. A birth costs 2*s.* to 10*s.* (Rs. 1-5), a marriage £2 to £10 (Rs. 20-100), and a death 4*s.* to £1 10*s.* (Rs. 2-15). Some of them belong to the London Missionary Society and some to the English Episcopal Church. The later converts all belong to the London Mission Society which is the only missionary body in the district. It began work in 1820. The first missionary was the Reverend J. Taylor, who was sent from Bellári at the request of Major-General Pritzler for the benefit of the troops under his command. At first the progress of the mission was slow, the only converts being a small number of Madras servants. After a time, when the missionaries were able to preach Kánarese and Maráthi their labours were more successful. In 1858 or after thirty-eight years' work there were over 400 local converts. But of these, partly apparently because the

[1] *Chatni* is a mixture of long pepper, salt and tamarind ground together and mixed with sesamum oil.

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teachers or catechists were Tamils, only forty-five were Kánarese. Since 1858 more attention has been paid to the conversion of Kánarese. Their ceremonies at births, marriages, and deaths do not differ from those of the churches to which they belong. All attend divine service on Sundays, New Year's Day, Good Friday, and Christmas Day which they keep as complete holidays. They are said to have no faith in soothsaying, ghosts, or sorcery. Some of them keep to the old practice of wearing gay clothes and cooking certain dishes on certain Hindu holidays.

They are said not to observe any particular ceremonies on the occasions of a birth or of a girl's coming of age. On the wedding day the bride and bridegroom accompanied by friends go separately from their houses to church and are there married by the minister. When the marriage service is over the couple come in procession to the bride's father's where a dinner is served. There is no settled dowry, but parents often present their daughters and daughters-in-law with ornaments, clothes, and furniture. Women are confined in the house like Europeans and they do not think that either birth or death causes impurity to the members of the family. They employ midwives who are paid 2*s.* to 4*s.* (Rs.1-2). On a convenient day after birth the child is baptised by the minister in the church. When life is gone the body is laid in a coffin or carried covered with a shroud to the graveyard where it is buried after the minister has read the funeral service over it. The only expense at a funeral is the gravedigger's fee and the cost of the shroud or coffin. Those who are Government or mission servants are anxious to give their boys a good education and to teach their girls reading, writing, and needle-work. The London Missionary Society supports five schools in the district of Belgaum, three of them boys' schools and two girls' schools. One of the boys' schools is an Anglo-Vernacular school teaching up to the matriculation standard. The total number under tuition at the end of 1882 in the five schools was 720 boys and 135 girls. Cases of misdemeanour are enquired into and punished by the minister.

Madras Catholic Christians, numbering about 500, are found in the town of Belgaum. Like the Madras Protestant Christians and Hindus they came from Madras either in 1817, when the district passed to the British or afterwards up to about 1830 while Belgaum was garrisoned by Madras troops. They do not differ from Protestant or Hindu Madrásis in appearance, character, calling, house, or food. They are Roman Catholics subject to the jurisdiction of the Jesuit Bishop of Bombay and their religious ceremonies are performed according to the Roman ritual. Their holidays and fast days are the same as those observed by Bombay Catholics. They pay particular devotion to patron saints, the chief of whom is the Blessed Virgin. As most of them are house servants they cannot rest on Sundays and holidays. Their women are confined with the help of midwives and their children are baptised on the eighth day by the chaplain at the church where Madras or other Catholics answer for them at the font. There is no fixed age for marriage. Girls are generally married between fifteen and twenty and boys between eighteen and twenty-five. Beginning from the first Sunday or holiday

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after betrothal the bans or proclamation of marriage are published by the priest in the church. On the wedding day the bridegroom and bride with friends and relations, go to the church in separate parties and are there married by the priest. Cases of misdemeanour are enquired into and punished by meetings of married castemen called the council or *panch*. The *panch* has a caste-headman appointed by the priest. Those who refuse to obey the decisions of the council are put out of caste, but on submission are again admitted. They teach their boys to read and write Tamil, but do not take to new pursuits.

Konkani or **Goa Catholics,** numbering about 4000, are found throughout the district, chiefly at Khánápur, Turkanvádi, Patnya, and Bidi. They are immigrants from Goa and are under the jurisdiction of the Archbishop of Goa. They do not differ in any important points from the Christians of Ratnágiri and Kánara.[1]

JEWS OR BENI-ISRAELS.

Jews or **Beni-Israels,** numbering about ninety, are found in the town of Belgaum. They are natives of the island of Bombay and of the neighbouring districts of Thána and Kolába. They have come to Belgaum with Native regiments in which they are employed as sepoys, officers, and medical attendants. In appearance, character, religion, customs, and other particulars they do not differ from the Konkan Beni-Israels. They are a vigorous pushing class, sending their boys to English schools and showing much readiness to take advantage of opportunities to improve their position.

PÁRSIS.

Pa'rsis, numbering sixty-four, are found only in the town of Belgaum. They came from Bombay and Surat about fifty years ago for purposes of trade. They do not consider Belgaum their home, and keep family and marriage relations with the Pársis of Bombay and Surat. Their home speech is Gujaráti. Out of doors they speak Maráthi and English and a few Kánarese. As shopkeepers, merchants, and contractors the Belgaum Pársis are well-to-do and prosperous. They have priests of their own. As there is no Tower of Silence in Belgaum they bury their dead, and as there is no fire-temple they go to Poona or to Bombay to have their marriages performed.

Villages.

According to the 1881 census there was one village or town to every 4·32 square miles of land, each village containing an average of 175 houses and 810 people. Fourteen towns had more than 5000 and three of the fourteen more than 10,000 people. Excluding these fourteen towns, which together held 122,074 or 14·12 per cent of the population, the 741,940 inhabitants of Belgaum were distributed over 1055 villages, giving an average of one village for every 4·40 square miles and of 700 people to each village. Of the 1055 villages 103 had less than 100 people, 159 had between 100 and 200, 325 between 200 and 500, 256 between 500 and 1000, 135 between 1000 and 2000, 49 between 2000 and 3000, and 28 between 3000 and 5000. From a distance a Belgaum village is generally pleasing. Most villages are well shaded and many are surrounded by so high and thick a fence of *bábhuls* and prickly-pear,

[1] Details are given in Bombay Gazetteer, X. 134-136 and XV. 380-394.